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Chickasaw Co Iowa

MEMORIAL

of the

TWENTY-FIFTH ANNIVERSARY

25th

of the

FIRST CONGREGATIONAL CHURCH

1st

of

NEW HAMPTON, IOWA Ia.

published by

A MEMBER

1883

IOWA 76 BICENTENNIAL USA

Iowa American Revolution Bicentennial Commission

STATE CAPITOL
DES MOINES, IOWA 50319
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Memorial of the 25th anniversary
of the First Congregational
Church of New Hampton, Iowa

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Memorial of the 25th anniversary
of the First Congregational
Church of New Hampton, Iowa

1983

Chickasaw Co Iowa

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HISTORICAL

Un like the peoples of the old world, who trace their early history back until it is lost in the myths and traditions of the pre-historic past we can trace, with reasonable certainy, our first beginnings and subsequent growth in the memory of living witnesses.

The location of New Hampton was owing to its being the geographical center of the county, and not for any natural advantages it posessed.

It received its name at the hands of a New Hampshire man, who thus commemorated his native town amid the hills of the old Granite State, by giving its name to this prospective town.

donor: Marguerite
Sowwills

Early in its history there was a feeling that its foundations should be laid with a firm trust in God, and a strong religious feeling was exemplified in the starting of a Sabbath school and holding devotional meetings.

The first sermon preached in town was by Rev. C.M.Webster, who had been licensed by a Methodist conference before coming west, and who had located upon Section 4 Township 95, Range 13, being in what is now Dayton township. It was preached in the old log house that subsequently became the "Old Log Hotel". The second sermon was preached by Rev. Wm. L. Coleman, being preached in the same log house.

In the summer of 1856 Messrs. Gardner, Gurley, and Hamlin became interested in the land that now constitutes the original town plat of New Hampton, and late in the fall moved to thier new homes. Mr. Gurley returned to Grinnell for a stock of goods that he had ordered from the east before his purchase in New Hampton, and moved them to Bradford where he spent the winter, as there was no place that could be had in New Hampton until spring.

Mrs. Gurley moved into the northeast room of David Edwards house with her little boy "Willie", and taught school in the same room during the winter. The school room was unfinished,

for a stock of goods that he had ordered from two weeks before
[illegible] in New Bengal, and moved them to [illegible] into a
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In the summer of 1855 Messrs. Carlson, Gurley, and Hardin
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ers should be [illegible] with a firm trust in God, and a
[illegible] school and holding devotional meetings.

and as cheerless as the imagination could well picture, with its walls of prairie mud filled in between the flattened poplar poles that served as studding.

Severed from husband and friends, upon the wild, bleak prairie, sorrowing the loss of an only daughter that lay sleeping near her old home in Connecticut, this faithful woman took up her task, and with sore heart and tearful eyes, began her life work of self denial that so endeared her to all who have known her. These gathering families were all professed Christians, and felt the need of some organized work for the Master.

The New Hampton of 1856-7 was not the New Hampton of to-day. Where now are business blocks, churches, schoolhouses, the homes of fond parents and happy, joyous children, then the wild prairie grass waved in its luxuriant beauty, trailed by the wild deer and prowling wolf, and the hiding place of the prairie hen. Thus went on the work, Sabbath schools, devotional meetings, and an occasional sermon by a traveling preacher, until early in 1858, when there was felt a need of some organization that should bring regular ministration of the gospel, and voice their aspirations for a higher life.

A meeting was held on the 8th day of February in the school house-- this was the old log house that had been used as post-office and store by Mr. Gurley - at which it was resolved: "To take the preliminary steps to organize a Christian church

that shall embrace all evangelical Christians." Under said resolution a committee of seven was appointed consisting of Gideon Gardner, David Edwards, D. Calkins, Caleb Arnold, Walter E. Beach, Dr. Wilson and J.H. powers, to report a Basis, Articles of Faith and Covenant; W.E.Beach lived in Jacksonville, and Dr. Wilson in Richland, and neither of them ever met with the committee. Of the remainder of the committee, G. Gardner was a Congregationalist, D. Edwards a United Brethren, D. Calkins a Free Will Baptist, and J. H. Powers had never beena member of any church, though raised a Presbyterian.

At an adjourned meeting on the 13th day of the month the reported the following Basis, Articles of Faith and Covenant, which were adopted:

ARTICLE 1 - We believe in the existence of One Everliving and True God, Sovereign and Unchangeable, Infinite in Power, Wisdom and Goodness.

ARTICLE 2 - We believe the Scriptures of the Old and New Testaments to be inspired of God; to contain a revelation of His will, and to be the authoritative rule of faith and practice.

ARTICLE 3 - We believe that the Father, the Son, and the Holy Ghost, are revealed in the Scriptures as existing, in respect to attributes, character and office, as three persons, equally Divine: while in other respects they are united, and are, in a proper sense, One God.

ARTICLE 4 - We believe that our First Parents were created upright that they fell from their original state by disobedience, and that all their posterity are not only prone to sin, but do become sinful and guilty before God.

ARTICLE 5 - We believe that God so loved the world that He gave his only begotten Son to die for it: that Christ appeared in the flesh; that he set forth a perfect example of obedience, that he purely taught the truths needful for our salvation, that he suffered in our stead, the just for the unjust; that He died to atone for our sins and to purify us therefrom, and that He rose from the dead and ascended into heaven, where he ever liveth to make intercession for us.

ARTICLE 6 - We believe that God offers full forgivness and everlasting life to all who will heartily repent and believe in the Lord, Jesus Christ; while those who do not believe, but persevere in sin, shall finally perish.

ARTICLE 7 - We believe that the ordinances of Baptism and the Lord's Supper together with the Christian Sabbath, are of perpetual obligation in the Church.

ARTICLE 8- We believe in the resurrection of all the dead; in a final and general Judgment, upon the awards of which the wicked shall go into everlasting punishment, and the righteous into life eternal.

THUS DO WE BELIEVE

THUS WE BELIEVE

FORM OF ADMISSION TO THE CHURCH

You have separated yourself from this congregation, dear friends, to perform one of the most momentous, and yet joyful acts of your life.

You will never cease to feel the effect of the dedication which you now make. Should you cling to that Redeemer whom you are now about openly to avouch, you will ever rejoice that you were brought to this hour, but if your soul shall draw back, and you shall put Christ to an open shame, this deed and this hour shall be everlasting witness against you.

You have been deeply convinced of your personal sinfulness; you have heartily repented thereof; and you have believed in the forgiving love of Jesus Christ; and you have dedicated your heart and life to him; that dedication you are about to renew before God and this congregation.

Yet be not cast down.

Though we have thought it meet to admonish you, it is with a calm and cheerful hope that He, who in His love has called You, will never leave or forsake you until you shall stand in Zion and before God.

COVENANT

Do you now avouch the Lord Jehovah to be your God; Jesus Christ to be your Savior; the Holy Spriit to be you sanctifier? Renouncing the dominion of this world over you, do you consecrate your whole soul and body to God.

Do you receive his word as the rule of your life, and, by His grace assisting you, will you persevere in this consecration unto the end.

(The ordinance of baptism, if not previously received, will here be administered.)

COVENANT WITH THE CHURCH * (Here those who unite by letter will arise) Do you solomnly covenant and agree to study the peace, purity and liberty of this Church; to love and watch over its members as your brethern; to receive from all needful care and admonition?

Will you labor together with us in the maintenance of its public worship and ordinances; submit to necessary discipline, and avoid all causes of scandal and offence, so long as in the providence of God, you shall continue among us.

(The members of the Church will here arise)

We, then, the members of this Church, do, joyfully and cordially, receive you into our number.

We promise to bear with you, to love, to edify, and by all means in our power to advance you in the Divine life. AMEN.

The name of this Church shall be " THE PILGRIM'S CHURCH OF NEW HAMPTON".

ECCLESIASTICAL PRINCIPLES AND RULES:

1st - This Church is an independent ecclesiastical body; and in matters of doctrine, order and discipline, is amenable to no other organization.

2nd - Connections with other Churches.

This Church will extend to other evangelical Churches, and receive from them, that fellowship, advice and assistance which the law of Christ require.

3rd - Admission of members.

Application for Church Membership, either by letter or profession, may be made to the Clerk, and those approved shall

be received by a majority of the members present, and voting, and giving a public assent to the Articles of Faith andcCovenant.

4th - Dismission of Members.

It is expected that members, on removing, will ask letters of dismission and recommendation.Request for such letters may be announced at any regular meeting, and at the end of the week, if no objection has been made, the Clerk shall issue the customary certificate.

5th - Rights of Members.

No member can be deprived of Church privileges, except by regular process. The presentation of complaints shall be made in writing, to the Church. When a member is accused, he shall be seasonably furnished with a copy of the complaint, and shall have a full hearing.

6th - Censures.

The censures inflicted on offenders are, private reproof, public admonition, suspension and excommunication, according to the aggravation of the offence; and in case of excommunication notice thereof shall be given from the pulpit on the Sabbath.

7th - Officers.

The officers of this Church shall be a Minister, two Deacons, Clerk and Treasurer.

8th - Duties of Officers.

It shall be the duty of the Deacons to assist in the administration of the Lord's Supper, to distribute the charities of the Church, and in the absence of, or at the request of the

Pastor, to provide a supply for the Pulpit and the Lecture Room.

9th - It shall be the duty of the Clerk to record the doings of the Church at its business meetings; also to keep the Covenant, Form of Admission, Ecclesiastical Principles and Rules, recorded in a place by themselves, and a chronological list of its members, with the times of their admission, dismission, or death, so far as he can ascertain the same. He shall also record the names of all persons baptised with the date thereof; and at the annual meeting present a written report on the state of the Church, and its history during the previous year, including an account of the members received and dismissed.

11th - Terms of Office.

The terms of office of the Deacons, Clerk and Treasurer, shall expire on the first day of January.

10th - It shall be the duty of the Treasurer to receive all moneys of the Church, and disburse the same as directed by the Church.

12 th - Vacancies.

Vacancies in any of the offices occuring between the annual meeting may be filled at any regular business meeting, notice of the intention to fill such vacancies having been given at least one week previous.

13th - Election of officers.

All officers shall be elected by ballot, without nomination; and all elections shall be determined by the vote of a majority of the members present and voting.

14th - Business Meetings.

A Covenant meeting of the Church shall be held on the first Saturday of each month, when business pertaining to the Church may be transacted.

15th - Special Business Meetings.

No business shall be transacted except at meetings regularly organized; and full minutes shall be taken of every such meeting, and entered by the Clerk on the Records.

16th - The Clerk, on the written request of three members, shall call a special business meeting by causing a notice to be given at least one week previous.

17th - Moderator.

At each business meeting a Moderator shall be chosen. All meetings for business shall be opened by prayer.

18th - Annual Meeting.

A meeting for the choice of officers, and for other business, shall be held annually on the first Saturday of November, when a report shall be made by the Clerk and Treasurer, and the Treasurer's accounts audited.

The following resolutions were presented and adopted:

Whereas, In the language of John Wesley, " Slavery is the sum of all villainies," and whereas, it is a notorious fact, that not only individual christians, but Churches, do tolerate and practise it; therefore, Resolved, That we will not fellowship any person who advocates the system of American Slavery.

by person who advocates the system of American slavery?

Resolved, That we will not fellowship any individual that traffics in, or makes use of, except for mechanical, medicinal or sacramental purposes, any spiritous or alcoholic liquors. After the adoption of the report of the Committee an adjournment was had until the 14th day of July, 1858, for the purpose of organizing the church.

July 5, 1862, Article 14 was substituted by following: " A monthly prayer meeting and concert for prayer, at which time business pertaing to the church may be transacted, shall be held on the first Monday evening of each month."

November 21, 1865, the following was added to Article 11: "and in case there is no election of officers, until their successors are elected,."

On September 1, 1858, the following was adopted:

RULES OF ORDER

1. Reading the minutes of the previous meeting.
2. Reading the reports of standing committees.
3. Reading the reports of special committees.
4. Attending to unfinished business on the docket.
5. Miscellaneous business.

CHURCH ORGANIZED

On Sunday morning the 14th, the citizens met in the log school house,The Rev. J.C. Strong, who was then the pastor of the Bradford Congregational church was present to aid in the services, and the church was organized by the admission of Gideon Gardner, Naomi Gardner, Harrison Gurley, Isabella Gurley, James D. Colia Colt, Jason Morton, and J.H.Powers.

At the April covenant meeting Mr. and Mrs. Olney were admitted as members of the church by profession. At this meeting Gideon Gardner was chosen Deacon and J.M.Powers clerk. Devotional meetings and the Sunday School were regularly sustained for the first year.

On the Fifith day of February, 1859, the Rev. J.C.Strong again preached for the church, and C.O.Case, Mary Case, Christiana Morton, Hannah Morton, John L. Vanauken, Kate Vanauken, Emma Vanauken, G.A.Hamilton, and Ruth Matilda Hamilton made application to become members of the Church and were admitted. From the breaking out of the rebellion to 1863 there was no active work done, as nearly every family had sent forth a representative to join the Union army, and no record appears of any church meeting from November 17, 1859 to July 5, 1862. In the summer of 1862 the Church called their first regular pastor in the person of Rev. Thomas N. Skinner. Mr. Skinner took charge of the church July 5, 1862, and at the first covenant meeting Rulon Chapin was chosen deacon, and H. Gurley clerk, for the remainder of the year, as the officers elected were absent in the army.

At this meeting there was a committee, consisting of R. Chapin H. Gurley, and J.L.Vanauken appointed to compare the Articles of Faith of this church with those of other churches in our connection, and report at next meeting.

On Dec. 7, 1862, the committee reported, recommending the substitution of the Articles of Faith recommended by the General Association for the sake of uniformity. The report was received and the following Articles of Faith adopted;

meetings and the Sunday School were regularly maintained for
two first years.

On the fifth day of February, 1878, the Rev. J.C. Young
[illegible] Union Presbyterian, U.A. Church, and with Methodist Brethren made
application to become members of the Church and were received.
[illegible]
during this year, as the membership were [illegible]
[illegible] to join the Union area, and no record [illegible]
of any church meeting from November 17, 1879 to July 5, 1882.
In the summer of 1882 the Church called Rev. Robert
Morrow in the person of Rev. Thomas M. Whitmore. It. Whitmore
took charge of the church July 7, 1882, and at the first
[illegible]
close, for the resignation of the Rev., an the officers elected
were absent it the army.

At this meeting there was a committee, consisting of R. Martin
W. Hunter, and J.J. Thompson appointed to canvass the districts
[illegible]
[illegible]
[illegible]

ARTICLES OF FAITH

ARTICLE 1 - We believe there is one God the Creator, Preserver and Governor of the universe, a Spirit self-existent, immutable, infinite in power, knowledge, wisdom, holiness, justice, goodness, mercy, and truth.

Article 2 - We believe that the Scriptures of the Old and New Testament were given by inspiration of God, that they contain a complete and harmonious system of divine truth, and they are the only perfect rule of religious faith and practice.

Article 3 - We believe that God is revealed in the Scriptures as the Father, Son and Holy Spirit, and that these three are one, and equal in all divine attributes.

Article 4 - We believe that God governs all things according to His eternal and infinitely wise purpose, so as to render them conductive to His own glory and the greatest good of the universe, and in perfect consistency with His hatred of sin, the free agency of man, and the importance of these means.

Article 5 - We believe that the law of God requiring perfect holiness of heart and life is benevolent and wise, and is obligtory as a rule of duty upon mankind.

Article 6 - We believe that God created man holy, that he fell from this state by sinning against God, and that in consequence of the fall, mankind are by nature destitute of holiness and at enmity with God and so continue till regenerated by the Holy Spirit.

Article 2 - We believe that the Scriptures of the Old and New
Testaments were written by [illegible] men moved by the Holy Ghost,
and are the inspired and infallible rule of faith and practice.

Article 3 - We believe that there is one God, infinite in power, knowledge, wisdom, goodness,
holiness, goodness, mercy, and truth.

Article 4 - We believe that God exists as the Father, Son and Holy Ghost, and that these three are
one, and equal in all divine attributes.

Article 5 - We believe that God governs all things according
to His eternal and infallibly wise purpose, so as to render
them conducive to His own glory and the greatest good of the
universe, and is perfectly consistent with His hatred of sin,
the free agency of man, and the importance of those means
which He has appointed to accomplish His purposes.

Article 6 - We believe that the law of God requiring perfect
holiness of heart and life is benevolent and wise, and is
[illegible] with God are so constant [illegible] by
[illegible] with God are so constant [illegible] by
[illegible] with God are so constant [illegible] by

Article 7 - We believe that the Lord Jesus Christ, the only begotten and well beloved Son of God, was made flesh and dwelt among men, that He perfectly obeyed the law of God, suffered and died the just for the unjust, making atonement sufficient for all mankind; that God can now consistently exercise mercy towards sinners and that he will pardon all those who repent and believe the Gospel.

Article 8 - We believe that while the invitations of the Gospel are such that all who will, may come and partake of water of life freely, the wickedness of the human heart is such that none will come unless drawn by the influence of the Holy Spirit.

Article 9 - We believe that in order to salvation the sinner must be born again, and that regeneration is a moral change produced by the Holy Spirit operating on the mind through the truth.

Article 10 - We believe that justification is of free grace, through faith, in atonement of Christ as the only meritorious cause.

Article 11 - We believe that all who obtain salavation through Christ " were chosen in Him before the foundation of the world" and that all who truly believe in Him will be kept by the power of God through faith unto salvation.

Article 12 - We believe that the visible church of Christ consists of Christians who publicly profess their faith in Him and covenant to walk together in the ordinances of the Gospel.

Article 8 - We believe that the Lord Jesus Christ, the only Saviour and perfect revelation of God, was born of the Virgin Mary, lived a sinless life, died on the cross as our substitute and Redeemer, rose bodily from the dead, ascended to the right hand of the Father, and will personally return in power and glory to establish His Kingdom.

Article 9 - We believe that in order to salvation the sinner must be born again, and that regeneration is a moral change wrought by the Holy Spirit.

Article 10 - We believe that justification is by grace, through faith in the shed blood of Jesus Christ, and that this is the only condition of salvation.

Article 11 - We believe that all who sincerely repent and receive the Lord Jesus Christ as their personal Saviour are born of the Spirit and are the children of God; and that only those who are thus born of the Spirit will be kept by the power of God unto salvation.

Article 12 - We believe that the visible church of Christ is composed of all baptized believers who keep the faith once delivered to the saints, observe the two ordinances of the church, and are governed by the laws of Christ.

Article 13 - We believe that the ordinances of the church are baptism and the Lord's Supper, and that baptism is by immersion in water in the name of the Father, the Son, and the Holy Spirit, and is prerequisite to membership in the church and to participation in the Lord's Supper.

Article 14 - We believe that the Lord's Supper is a memorial of the suffering and death of our Lord Jesus Christ, and that participation in it is a privilege of all baptized believers who are in good standing in the church.

Article 15 - We believe that the Lord Jesus Christ will return to this earth personally, visibly, and bodily, and that the dead in Christ will be raised first, and then the living saints will be caught up together with them to meet the Lord in the air.

Article 16 - We believe that the wicked dead will be raised to the judgment of the great day, and that all whose names are not found written in the Book of Life will be cast into the lake of fire, which is the second death.

Article 17 - We believe that the Scriptures teach the doctrine of eternal punishment for the wicked, and that the punishment is as real as the joy of the righteous.

Article 18 - We believe that all who sincerely repent and receive the Lord Jesus Christ as their personal Saviour are born of the Spirit and are the children of God; and that only those who are thus born of the Spirit will be kept by the power of God unto salvation.

Article 19 - We believe that the visible church of Christ is composed of all baptized believers who keep the faith once delivered to the saints, observe the two ordinances of the church, and are governed by the laws of Christ.

Article 20 - We believe that the ordinances of the church are baptism and the Lord's Supper, and that baptism is by immersion in water in the name of the Father, the Son, and the Holy Spirit, and is prerequisite to membership in the church and to participation in the Lord's Supper.

Article 21 - We believe that the Lord's Supper is a memorial of the suffering and death of our Lord Jesus Christ, and that participation in it is a privilege of all baptized believers who are in good standing in the church.

Article 22 - We believe that the Lord Jesus Christ will return to this earth personally, visibly, and bodily, and that the dead in Christ will be raised first, and then the living saints will be caught up together with them to meet the Lord in the air.

Article 23 - We believe that the wicked dead will be raised to the judgment of the great day, and that all whose names are not found written in the Book of Life will be cast into the lake of fire, which is the second death.

Article 24 - We believe that the Scriptures teach the doctrine of eternal punishment for the wicked, and that the punishment is as real as the joy of the righteous.

Article 13 - We believe in the divine appointment of the Sabbath, and of the sacraments of the New Testament, Baptism, and the Lord's Supper. That Baptism is to be administered only to covenanting believers and their households, and the Lord's Supper only to believers in regular standing in some Evangelical church.

Article 14 - We believe that at death the souls of believers become perfectly holy, and that at the last day, Christ will raise the dead and judge the world in righteousness; that all who die impenitent will go away into everlasting punishment, but the righteous into life eternal.

On April 3rd, 1863, it was resolved to appoint a committee to make preliminary arrangements, and estimate the cost of a building. G. Gardner, H. Gurley, Denizen Calkins, Rev. E.N. Skinner and D.A.Jackson were appointed said committee.

A committee was also appointed at this meeting, to draft a constitution and necessary articles of association to make the church, and others interested, a corporate body.

On April 24th, 1863, the committee reported the following Articles of Incorporation, which were adopted:

ARTICLES OF INCORPORATION

Article 1 - The undersigned, Gideon Gardner, Harrison Gurley, Denizen Calkins, Geo. A. Hamilton. C.O.Case, J.H.Powers, Don A. Jackson, and their associates, hereby form themselves into a body corporate for religious purposes, under the name of THE FIRST CONGREGATIONAL ECCLESIATICAL CHURCH AND SOCIETY OF NEW HAMPTON.

Article 11 - We believe in the divine appointment of the
Bible, and in the supremacy of the New Testament, Baptism,
and the Lord's Supper to be observed by regular worship in the
Local Church until Christ comes.

Article 12 - We believe that at death the souls of believers
become perfect by holy, and that at the last day, Christ will
raise the dead and judge the world in righteousness; that
all who die impenitent will go away into everlasting punish-
ment, but the righteous unto life eternal.

On April 6th, 1905, it was resolved to organize
to make unfellowshipping unnecessary, and maintain the cost of a
[illegible]
[illegible]
the church, and always interested, a corporate body.

Articles of Incorporation, which were adopted:

Article 2 - Said body corporate shall have perpetual succession.

Article 3 - Said body may sue and be sued by its corporate name.

Article 4 - Said corporate body shall have power to make contracts, acquire and transfer property for the purposes aforesaid, VIZ: sustaining the institutions of the gospel; and possess the same power in such respects as private individuals may enjoy.

Article 6 - Said body corporate shall have power to establish By-Laws, and make all rules and regulations deemed expedient for the management of its affairs in accordance with law, and not incompatible with an honest purpose.

Thus the Church changed its name from "Pilgrims' Church" to that of"First Congregational Church of New Hampton."

At this meeting the committee to make preliminary arrangements, reported as follows:

Size of house 28 x 36; windows, 12 lights, 9x16 glass; height of room, 14 feet in the clear; three windows on a side; second section of the tower to be octagon, surmounted by a dome.

At the adjourned annual meeting of 1863, J.H.Powers, G. Gardner and D.A.Jackson were elected trustees. The trustees and Rev. T.N.Skinner were elected a building committee.

During the Summer of 1863 the present meeting house was erected and enclosed, but not plasted until the following season.

Small as it may seem, it was no light undertaking, the building of a meeting house, even of these dimensions, few in numbers,

limited in purse, and struggling to make homes, as we were, and it only came by manual labor, and personal sacrifice, that was keenly felt in the homes of the workers.
$200 was received from the Congregational Union, of Boston, Mass., and $500 from Jay Cooke, and the balance of the $1570 was raised in New Hampton.

TRUSTEES

1863	J.H.Powers	1873	H.M.Mixer
	G. Gardner		M. Burgit
	D.A.Jackson		D.Y.Horning
1864	J.H.Powers	1874	J.H.Powers
	G. Gardner		O.B.Sherman
	D.A.Jackson		D.B.Sneeden
1865	J.H.Powers	1875	J.H.Powers
	G. Gardner		O.B.Sherman
	D.A.Jackson		D.B.Sneeden
1866	M.Burgit	1876	H.M.Mixer
	M. Ives		C.Bigelow
	G. Gardner		H. Gurley
1867	W.D.Gardner	1877	H.M.Mixer
	G.A.Hamilton		C.Bigelow
			H.Gurley
1868	W.D. Gardner	1878	H. Gurley
	G.A.Hamilton		A.E.Bigelow
			H.M.Mixer

1869	M. Burgit	1879	G. Gurley
	David F. Merritt		H.M. Mixer
	J.U. Mixer		A.E. Bigelow
1870	M. Burgit	1880	J.H. Powers
	H.M. Mixer		Thos. Kenyon
	Samuel Lewis		O.B. Sherman
1871	H.M. Mixer	1881	J.H. Powers
	M. Burgit		Thos. Kenyon
	David Horning		O.B. Sherman
1872	H.M. Mixer	1882	E.P. Sheffield
	M. Burgit		J.A. Ryan
	D.Y. Horning		Geo. Phillips
		1883	E.P. Sheffield
			Thos. Kenyon
			Geo. E. Stowe

There were no Trustees elected until 1873

	CLERKS	TREASURERS
1858 to 1862, J.H.Powers		
July 5, 1862, H. Gurley (to fill vacancy)		
1863	G.A. Hamilton	H. Gurley
1864	G.A. Hamilton	H. Gurley
1865	J.C. Johnson	H. Gurley
1866	J.C. Johnson	H. Gurley
1867	J.C. Johnson	H. Gurley
1868	R.M. Adams	Isabella H. Gurley
1869	R.M. Adams	D.A. Jackson
1870	R.M. Adams	D.A. Jackson

1871	S.A. Healey	D.A. Jackson
1872	G.A. Weeks	D.A. Jackson
1873	E.C. Stebbins	D.A. Jackson
1874	E.C. Stebbins	J.H. Powers
1875	E.C. Stebbins	J.H. Powers
1876	M. P. Mixer	G. Gardner
1877	M.P. Mixer	G. Gardner
1878	M P. Mixer	C. E. Phelps
1879	M.P. Mixer	C.E. Phelps
1880	M.P. Mixer	C.E. Phelps
1881	M. P. Mixer	C. E. Phelps
1882	M.P. Mixer	C.E. Phelps
1883	M.P. Mixer	H.H. Potter

DEACONS

1858 to 1862, G. Gardner

July 5, 1862, Rulon Chapin (to fill vacancy)

1863	Gideon Gardner	1874	William Dawes
	Rulon Chapin		Orville Jennison
1864	G. Gardner	1875	Wm. Dawes
	Denizen Calkins		Orville Jennison
1865	G. Gardner	1876	Wm. Dawes
	Myron Ives		Orville Jennison
1866	G. Gardner	1876	Wm. Dawes
	Myron Ives		Orville Jennison
1867	G. Gardner	1877	Wm. Dawes
			Orville Jennison

1868	G. Gardner	1878	Wm. Dawes
	Samuel C. Sutton		Orville Jennison
1869	H. Gurley	1879	Wm. Dawes
	Joseph McNeil		Orville Jennison
1870	Wm. Dawes	1880	Wm. Dawes
	Orville Jennison		Orville Jennison
1871	Wm. Dawes	1881	Wm. Dawes
	Orville Jennison		Orville Jennison
1872	Wm. Dawes	1882	Wm. Dawes
	Orville Jennison		Orville Jennison
1873	Wm. Dawes	1883	Wm. Dawes
	Orville Jennison		Orville Jennison

Rev. Thomas N. Skinner was the first pastor called by the Church and commenced his labors July 5th, 1862, and remained pastor of the Church for two years.

While he was pastor he only preached every alternate Sabbath at New Hampton, preaching at Fayette one half of the time. In the spring of 1863 he commenced to agitate the building of a House of Worship, and being reinforced by the return from the army of a number of members, work was begun, and with untiring zeal he worked early and late to accomplish the end. Preaching twice every Sabbath, riding forty miles every week between his charges, he always worked from one to three days on the church building each week, and was a

true type of Western energy, and he gave $50.00 out of his limited salary, besides his labor.

During his pastorate there was added to the church three by letter and two by profession. The church was aided in his support by the Home Missionary Society. During the term of his pastorate he preached in the lower story of the school house - being now the residence of H.L.Fitch - and as the church was not dedicated before he left - it not being seated - he never preached in it until his return on a visit, when he occupied the pulpit.

Thus one soweth and another reapeth.

Rev. Harvey Adams was called as the second pastor of the Church, and commenced his labors on the 1st day of December 1886, and closed his services with the Church the27th of December 1870.

Mr. Adams was one of the Andover "Iowa Band", who came to the Territory of Iowa in 1843, and who have done so much for the Master within the Congregational fold, and have been largely instrumental in shaping the polity of the organization in our State.

An earnest and unfaltering worker, he developed the spiritual life of the Church, and during his ministration there were added to the Church 18 by letter and 30 by profession.

Filled with a missionary spirit, Mr. Adams was not content to confine his work to the village, but preached much of the time on Sunday afternoons in outlying districts.
During his entire service as pastor, the church was aided in his support by the Home Missionary Society.

The successor of Rev. Harvey Adams was Rev. Thomas Bayne who commenced his labors on the 19th day of February, 1871, and he remained pastor of the Church until the 29th day of January, 1876. Mr. Bayne was of Scotch descent, and was reared under the stern discipline of the old Scotch school. Nature having endowed him with superior abilities, which had been aided by a broad culture and a college discipline, his power as a sermonizer was of high order, and every effort was bristling with seed thoughts, and he developed in his congregation a demand for a high order of literary attainment.
During his pastorate there were 19 added to the Church by letter and seven by profession.
Subsequently, as we are informed, he returned to the Presbyterian fold and took up his labors in Nebraska.
During his entire pastorate the Church was aided in his support by the Home Missionary Society.

Immediately after the closing of the labors of Rev. Thomas Bayne, the Church gave a temporary call to Rev. J.M.Ridlington, who had been stationed over the M.E. Church at New Hampton, and who had asked to be relieved from present itinerant work on account of failing health.

Having somewhat regained his health, Mr. Ridlington accepted the call and satisfactorily performed the duties of pastor for six months, preaching every Sabbath for the first part of his term, while he remained in New Hampton, and every alternate Sabbath after his removal to Cresco, and when he left, there had grown up between him and his temporary charge a stron feeling of respect and love.

He was the first pastor sustained by the Church, without the aid of the Home Missionary Society.

Rev. C.A. Marshall became the pastor of the church, commencing his labors January 20, 1877, and remained pastor until January, 1880. During the first year he was pastor of the Congregational church at Lawler, and preached there in the afternoon of eadh Sabbath. During his labors there was a strong religious feeling prevailing in the church and congregation, and there were added to the church 15 by profession and 17 by letter. For the first time the church became self-supporting under a congregational pastor, and stood forth among the sisterhood of churches, unaided by her foster-parent, the Home Missionary Society. With a congregation that was limited only by the capacity of the church to accommodate, there was a warm feeling of love and affection that grew up between him and his people, and a strong wish that he remain, but he saw other duty and followed where the spirit seemed to lead.

Rev. John Merriam was chosen as pastor for one year, commencing January 28, 1881. Mr. Merriam had just completed his theological course and was unordained. On May 19,inst., a council was call to examine and ordain Mr. Merriam, and he was duly ordained as a Congregational minister. Young and inexperienced, he entered his work earnestly and unostentaciously, and he evinced a Christian character that impressed all with his piety and sincerity. During the year of his ministration there was added to the Church 15 by profession and nine by letter. At the expiration of his year he returned to New York to take a Post Graduate course and now is, a pastor of a church in pennsylvania.

Rev. R.C. Moulton was called to the pastorate of the Church in March, 1882, and is still withthe church as we pass the first quarter post in her centennial life, and although it is safer to exult on the taking off than in the putting on the harness, yet we have an abiding assurance that under his faithful administration we have much to hope, and may the Lord direct and give increase.

LIST OF ALL THOSE WHO HAVE EVER BEEN MEMBERS

Gideon Gardner	Feb. 14, 1858	Letter
Mrs. Naomi Gardner	"	"
Harrison Gurley	"	"
Mrs. Isabella H. Gurley	"	"
J.D. Colt	"	"
Mrs. Amelia Colt	"	Profession

J.H. Powers	Feb. 14, 1858	Profession
J. Morton (died 5 Jan 1859)	"	"
Henry D. Olney	March 7, 1858	"
Mrs. Francis E. Olney	"	"
C.O. Case	Feb. 6, 1859	"
Mrs. Mary Case	"	"
Miss Christiana Morton	"	"
Mrs Hannah Morton	"	"
John L. Vanauken(d. 8 July 1881)	"	"
Mrs Catharine M. Vanauken	"	"
Mrs Emma Vanauken	"	"
G.A. Hamilton	"	"
Mrs Ruth M. Hamilton	"	"
Rulon Chapin	Jan. 29, 1860	Letter
Mrs Emma Chapin	"	"
Mrs Helen S. Taylor	Ap'l 12, 1863	"
Miss Alice Skinner	"	"
Miss Mary Powers	Au . 1863	"
Denizen Calkins	July 4, 1862	Profession
Mrs Calista Calkins	"	"
Orville Jennison	Nov. 5, 1865	Letter
J.C. Johnson	"	"
Mrs Ledentia M Johnston	"	"
Myron Ives	"	"
Mrs Sarah Ives	"	"
W.D. Gardner	"	"

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Mrs Harriet Gardner	Nov. 5 1865	Letter
Mrs Mary Ives	"	"
Rev Harvey Adams	Jan. 5, 1867	"
Mrs Rhoda M. Adams	"	"
Miss Ella M. Roberts	July 7, 1867	Profession
Mrs. Mary Jackson	"	"
Miss Sarah L. Adams (d. 8 Feb. 1883)	"	"
Mrs Harriet M. Jackson	Oct. 9, 1867	"
George W. Weeks	Jan. 5, 1868	"
Mr Leonard Benedict	"	Letter
Mrs Juvantia M. Fitch	"	"
Dr. H.H. Mixer	Ap'l 5, 1868	Profession
Mrs Mary P. Mixer	"	"
Mandeville Burgit	"	"
Mrs Miriam Burgit	"	"
Mrs Mary Bigar	"	"
Mrs Mary Dixon	"	"
Mrs Mary Ayres	"	"
Mrs Mary Wheeler	"	"
Mrs Julietta Morton	"	"
Miss Mary J. Weeks	"	"
H.L. Fitch	"	"
Sammuel C. Sutton	"	"
Taylor Wheeler	May 3, 1868	"
George Doolittle	"	"
Mrs Nottie Reynolds	"	"
Miss Hattie Gardner	"	"

J.U. Mixer	Jan. 3, 1869	Letter
Mrs Eliza Mixer	"	"
George N. Cleghorn	Mar. 14, 1869	Profession
George A. Weeks	"	"
Don A. Jackson	"	"
Minnie B. Mixer	"	"
Smith Healey	May 23, 1869	Letter
Mrs Henrietta Champanois	"	"
Mrs Elizabeth E. Colson	"	Profession
Joseph McNiel	Sept. 12, 1869	Letter
Mrs Louisa P. McNiel	"	"
Miss Mattie H. McNiel	"	"
Miss Emily C. Stebbins	"	"
Miss Emily J. Adams	"	"
Mrs Eugenia F. Powers	"	"
William D. Collind	Mar. 6, 1870	"
Mrs. Emily C. Collins	"	"
Thomas Reese	July 3, 1870	"
Mrs Mary Reese	"	"
William Dawes	Nov. 5, 1070	"
Mrs Sarepta Dawes(d. 8 Aug 1077)	"	"
Miss Mattie Weed	Nov. 4, 1871	"
C.L. Gabrilson	Jan, 7, 1072	"
Mrs Sarah R. Gabrilson	"	"
Mrs Marion Marr	"	Profession
Mrs A.M. Ferguson	"	"
Josiah t. Ferguson	Nov. 5, 1871	Letter

A.W. Utter	Sept. 5, 1873	Profession
Mrs Shear	"	"
Miss Ada Phelps	"	"
Miss Mattie Fitch	"	"
W.T. Spencer	Nov. 7, 1873	Letter
Daniel B. Sneden	"	"
Mrs Susan P. Sneden	"	"
Mrs Hannah Phelps	"	"
Mrs W.T. Spencer	"	Profession
Mr. C.E.Phelps	Jan. 2, 1874	Letter
Mrs Louisa A. Phelps	"	"
Mr John F. McCallum	Feb. 27, 1874	"
Mrs Barbara A. McCallum	"	"
Mrs Mattie McCallum	"	"
Mr C. Bigelow	May 8, 1874	"
Mrs Laura Bigelow	"	"
Mrs Elizabeth Cotant	July 3, 1874	"
Mr Elija Janes	"	Profession
Mr C.P. Wellman	Dec. 31, 1875	Letter
Mrs Jerome	"	"
Miss N.J. Sheffield	May 7, 1876	"
Miss Clara Cotant	M'ch 4, 1874	Profession
Miss Eva Mixer	"	"
Mr Walter Mixer	"	"
Mrs Lee Smith	"	"
Mr Alex Montgomery	"	"
Mrs Louisa Montgomery	"	"

Miss Mary StuBbins	M'ch 4, 1874	Profession
Mrs Mary M. Fitch	"	"
John A. Ryon	M'ch 4, 1879	"
Miss Tilly Morsch	"	"
Mrs Eunice Olmsted	"	Letter
Mrs Hattie Mapes	"	"
Mrs Mary Ayers	"	"
Thomas Kenyon	"	"
Mrs Caroline Sherman	"	"
Mrs Harriet Ackerman	"	"
Mrs Emily C. Stebbins	July 1, 1877	"
Mrs Nancy Kenyon	"	"
Mathew C. Ayers	"	"
Rev C.A. Marshall	Sept. 1, 1877	"
John R. Carleton	"	"
Mrs John R. Carleton	"	"
Mrs C.A. Marshall	Nov. 3, 1877	"
Mrs C.P. Wellman	"	"
Miss Ida Gardner	"	"
Mrs Sarah McMullen	Mar. 2, 1878	"
James R. Kenyon	"	Profession
Mrs James R. Kenyon	"	"
Miss Abbie S. Powers	Mar. 4, 1878	Letter
Miss Ella Row	July 13, 1879	Profession
Mr Charles McCullow	M'ch 20, 1881	"
Mrs Louisa McCullow	"	Letter
Erasbus Polk Sheffield	"	Profession

Mrs Beulah Sheffield	M'ch 20, 1881	Profession
Mrs Sophronia Cotant	"	"
Miss Flora Weeks	"	"
Miss Julia Streeter	"	"
Miss Jessie McLaren	"	"
Mrs Jemima Somerville	"	"
W.B. Porter	"	Letter
Mrs W.B.Porter	"	"
Edward Porter	"	"
Henry H. Potter	"	"
Mrs Florence L. Potter	"	"
Mrs Josephine Edwards	"	"
Garrett Lashley	"	"
Mrs Beulah Lashley	"	"
Charles Nowell	May 22, 1881	Profession
Mrs Charles Nowell	"	"
Mrs Allie C. Spaulding	"	"
Miss Mary E. Cotant	"	"
Miss Lizzie Mishler	"	"
Frank R. Gardner	"	"
Henry W. Gardner	July 3, 1881	"
Rev E.C. Moulton	May 29, 1882	Letter
Mrs Augusta Moulton	"	"
Miss Emma Moulton	"	"

THE CONSTITUTION

of the

CONGREGATIONAL CHURCH AND SOCIETY

ARTICLE 1 - This Society shall be called the "First Congregational Ecclesiastical Church and Society of New Hampton, and have perpetual succession.

ARTICLE 2 - The object of the Society shall be to Maintain the institutions of the Gospel, in connection with the First Congregational church of New Hampton.

ARTICLE 3 - Any person who is a regular attendant upon public worship, and annully contributes to the Society for of the Gospel, and all members of the Congregational church shall become members by subscribing to the Constitution and By-Laws.

ARTICLE 4 - The officers of the Society shall consist of a Clerk, Treasurer, and three Trustees, to be chosen annually, Two of the Trustees shall be members of the Congregational church.The Treasurer shall be the church Treasurer.

ARTICLE 5- The officers shall be chosen by ballot at the annual meeting; should a vacancy occur, it can be filled at any regular meeting.

ARTICLE 6 - The Clerk shall be clerk of the church, and shall keep the records of the Society, and call all meetings of the Society, by giving at least ten days notice; and at the expiration of his term of office, he shall deliver up his books and papers to his successor.

ARTICLE 7 - The Trustees shall hold all the property of the Society, both personal and real, in their corporate name, they can sue and be sued. They shall dispose of the income of the Society according to the vote of the Church and Society. They shall regulate and order the seating of the pews, and report the condition of the Society at each annual meeting, and whenever called for by the Society.

ARTICLE 8 - The annual meeting shall be held on the first Monday of January.

ARTICLE 9 - At the request of a majority of the Trustees, with reasons for the same, the Clerk shall call a special meeting, giving the object for which the meeting is called in his notice.

ARTICLE 10 - In calling a pastor, a majority of the Church shall be necessary to constitute a call.

ARTICLE 11 - This Constitution may be altered or amended by a vote of two-thirds of the Church present at the annual meeting, provided the notice of the proposed alteration or amendment has been given in writing at any previous meeting, and a majority of members of the Society present voting.

SABBATH SCHOOL

The Sabbath School that was organized in 1857 has been continued until the present time and is now in a prosperous condition, and a regular part of the church work.

ARTICLE XXXIII

Amendments to these Articles of Incorporation may be proposed by a majority of members of the Society present at any regular meeting, provided the notice of the proposed alteration or amendment has been given at a previous regular meeting, and a majority of members of the Society present voting

OTHER WORKERS

Before and after the organization of the church, meetings were sustained nearly every Sabbath, led by laymen or Methodist local preachers - although there was no Methodist organization for several years.

Among the earnest and efficient workers were Rev. C.M. Webster and Rev. Chas. Hollis, now both dead.

Although not employed by the church, as an organization, yet the members aided in the support, and there was a unity of purpose and Christian fellowship that arose above creeds and organizations in the desire to serve the Master, and the Lord blessed the work.

THE END.

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